UNITY. FREEDOM.

THE

Unitarian

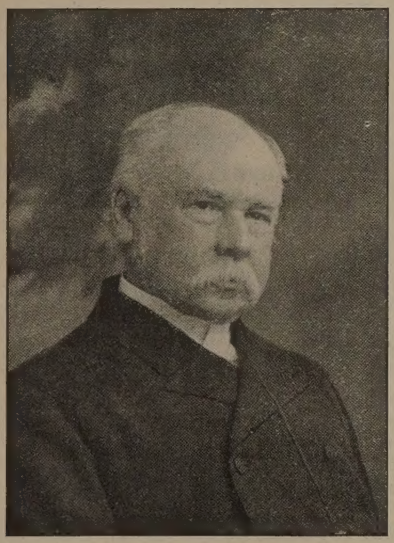
MONTHLY.

"One God, one law, one element,
And one far-off divine event
To which the whole creation moves."—*Tennyson.*

An Organ of Reasonable Religion.

FAITH. FELLOWSHIP.

No. 74. [Vol. VI.—11.] November, 1909. ONE PENNY.



Rev. JEFFERY WORTHINGTON B.A., Collumpton, Devon.

Born 1834, at Higher Broughton, Manchester; youngest son of Mr. Thomas Worthington, and brother of Mr. S. B. Worthington, many years engineer northern district for the London and North-Western Railway Company,—of Mr. T. Worthington, a vice-president Institute of Architects, and of the late Rev. A. W. Worthington, B.A., of Stourbridge; educated under the Rev. J. R. Beard, D.D., Manchester, the Rev. Henry Green, at Knutsford, and at Owens College, Manchester, where he was third on the list of the first students enrolled, and became an Associate of the College, and as such received the B.A. degree (1882) on the establishment of Victoria University. From college Mr. Worthington entered the journalist profession, and for seven years—1853-60—was on the editorial staff of the "Manchester Guardian." At this time he was active as a teacher at the Lower Mosley-street Sunday Schools; went to Manchester New College, London, to study for the Ministry (1861-4), and was associated with Mr. David Ainsworth in securing the gift of the Watt's portrait of Martineau to the college; inducted minister at Bank-street Chapel, Bolton, 1864, by Revs. J. J. Taylor, W. Gaskell, and James Martineau, and during nine years ministry to 1873 the developments at Bank-street were considerable, including erection of new Sunday School buildings. His work at Bolton was followed by a winter's rest in Italy; minister at Brixton, London, 1874-83; temporary charge at Taunton in place of Rev. J. Birks, absent through ill-health, 1883; on resignation of Mr. Birks, appointed to Taunton, where he ministered, 1883-1901; entered on his present ministry at Collumpton 1901, and under his care this country congregation has sprung into new life. Mr. Worthington has filled many offices in the Unitarian body and in the public service. At Bolton he was joint secretary North-East Lancashire Unitarian Mission; was member Committee Unitarian Home Missionary College; joint secretary for Popular Science Lectures, Bolton; secretary Lancashire and Cheshire Provincial Assembly; Assembly preacher, Strangeways, 1874. When at Brixton he was a member of the Committee of the British and Foreign Unitarian Association, member Committee London Domestic Mission, and under his ministry a crèche was established by members of his congregation. While at Taunton he was on Committee Western Unitarian Union; president, 1895-6; on Committee County Education Authority; on Taunton District Education Committee; on Committee Somerset Archæological Society; joint secretary Oxford University Extension Lectures; on Board of Managers of Savings Bank. Now, in advanced years at Collumpton, though less able than when younger, takes part in the public life of the little town, and is a member of the Devon Asciation for the Advancement of Science, Literature, and Art. Both in the North and South-West of England Mr. Worthington has many friends who regard him with much affection. His record is just of the kind that prompts those who know it best to say, "Well done!" and happily its tale of devoted service continues, with blessed results to those about him.

A Song of Unity.

THROUGH the night of doubt and sorrow
Onward goes the pilgrim band,
Singing songs of expectation,
Marching to the Promised Land.

Clear before us through the darkness
Gleams and burns the guiding Light:
Brother clasps the hand of brother,
Stepping fearless through the night.

One the Light of God's own Presence
O'er His ransomed people shed,
Chasing far the gloom and terror,
Brightening all the path we tread:

One the object of our journey,
One the Faith which never tires,
One the earnest looking forward,
One the Hope our God inspires.

One the strain the lips of thousands
Lift as from the heart of one;
One the conflict, one the peril,
One the march in God begun:

One the gladness of rejoicing,
On the far eternal shore,
Where the One Almighty Father
Reigns in love for evermore.

—B. S. INGEMANN.
Tr. S. Baring Gould.

The Chronicles of Parson Pimm.

By the Author of "Randal's Principle," Etc.

CHAPTER XI.

There are some people who are not willing to give a minister the same rights of citizenship outside their churches as they claim for themselves. And, strange to say in this twentieth century, even the law does not give a minister or clergyman the same privilege as is allowed even to a day labourer. He cannot be elected to a seat on the borough council, outside of London, but the law permits that to any other man who is a ratepayer or qualified by residence.

The following narrative indicates, however, that a minister may render effective service in securing freer citizenship to his fellows.

Parson Pimm conducted some popular services—undenominational—in a theatre when he resided in the town of C——. A committee of townspeople co-operated with him, and these Pleasant Sunday Evenings were a great success.

At the close of the winter all expenses were paid; there was a good balance in hand. It was decided to give a treat to the poor orphan children of the town. Some hundreds of these were discovered, and they were taken to the public park and entertained to an enjoyable feast and with various sports and pastimes.

Just after the tea Parson Pimm assembled them near a great tree intending that they should join in a sing and that he should give them a short talk. And just as they were all assembled a member of the committee—a town councillor—came up and informed him that it would be a violation of the park bye-laws if there were any singing or any public speaking in the park. Parson Pimm was astonished. "What!" said he, "is it not allowable for these children to sing a hymn together in the park, nor for me to tell them a story?"

"No, it is against the bye-laws, which plainly forbid anything of the kind inside the park."

"How ridiculous!" exclaimed Parson Pimm. "Well, I am going to break the bye-laws. It is time such foolish regulations were broken down and abolished."

"If you do so, you do it at your own risk," he was told.

"Of course I do," said he, smiling; "unless someone takes the risk those bye-laws will remain, and I will take the risk and face the consequences."

Then he asked the children to join him in singing:

"I think when I read that sweet story of old
When Jesus was here among men,"—

and they sang.

Then he explained how it was they were having that treat, and he told them a story, and then they gave hearty cheers for Parson Pimm, and he disbanded them to their games and their sports.

At the same time there were in the park some visitors who had come on an excursion. They were singers—the S—— "prize choir." When they heard of the treat to the orphans, they offered to sing some of their glees and part-songs for the entertainment of the children. And when all were being assembled to listen to this music the leader of the choir was told that such public singing in the park was forbidden in the bye-laws, and that the singers would be liable to pay a penalty if they acted in opposition to these regulations. The members of the choir, therefore, decided that they could not sing to the children inside the park, but that they would stand just outside the park gates and that the children could listen to them there.

And so it was that this prize choir went outside the park to sing, and the children followed, some standing outside and others listening from the inside with only the gateway between.

After the proceedings of the day ended people were asking:

"What would be done to Parson Pimm now that he had acted against the bye-laws?"

But next day the people of the town were somewhat startled at the discovery that a Manchester evening paper had been informed of what had taken place, and that there was quite a lengthy description not merely of Parson Pimm's conduct, but of the action of the prize choir going out of the park to sing because it was not allowed to sing inside. And the paper poured ridicule on the bye-

laws and described them as extraordinary and astonishingly unwise and unreasonable, and asked whether the town council was going to make a laughing stock of itself by bringing Parson Pimm to book, and maintaining the continuance of the bye-laws any longer.

So next day the town council met having been specially summoned by the mayor. The proceedings at the park were discussed; the report and comments in the Manchester paper were quoted, and the mayor himself proposed the abolition of that part of the bye-laws which prohibited singing and speaking in the park, and he was seconded, and the motion was carried unanimously, and those prohibitions ordered to be expunged.

Thus a little common sense, a bit of courage and daring in the cause of right, no great amount of public spirited fulfilment of true citizenship, led to the breaking of a bad law and to its abolition.

And so the action of the minister was publicly justified.—(To be continued.)

"The Harvest of Humanity."

By the Rev. JEFFERY WORTHINGTON, B.A.
(being thoughts from a sermon preached at Collumpton, Devon, September 26th, 1909).

The harvest of humanity is being reaped perpetually. The Reaper has been at work throughout the ages. The work given to Christ by God was to further the purity of the grain and the abundance of the good produce. Still the harvest is being garnered.

The astute farmer will tell you that he would be left far behind in his race for a livelihood did he pay no attention to modern methods for the cultivation of his land. So, also, the grand old truths of a divine teaching to God's human children must be brought close home for the santification of modern experiences. I am not thinking of difficult questions of theology, or philosophy, but rather of things that have to do with the wear and tear of daily life.

As one who has lived through three-quarters of a century, and, after mingling a while in the world of business, has directly ministered in religious things for close on 45 years, in one of the busiest English manufacturing towns, in our great Metropolis, and in the calmer regions of the beautiful western counties, I solemnly declare that the keynote of to-day's Gospel messages is the glorious call to Love—Love for man, giving Birth to Love for God. But there are special developments characteristic of the generation that has arisen, by which such love is to unfold itself. In what particular fashion are this season's fields "white already unto harvest?"

The word of urgency has to do with to-day's relations towards a widened brotherhood. "To know is to be friendly," a speaker declared the other day at an international gathering of journalists. Possibility of intercourse between individuals and peoples has grown greatly. Men and women have been brought into closer touch. As the area has been widened and mutual knowledge increased, human sympathies ought surely to be enlarged.

The responsibility here involved does not interfere with the call to duty in the home—the more immediate circle. Quite the other way. A burning sense of brotherhood adds to the keenness. The central hearth must be kept aflame. No outside agency, not even school or church, can take the place of true family life.

I fear that this home life is not all that it ought to be. Let every home be the abode of the closest possible unitedness, of the most affectionate sympathy and tender helpfulness. But with the march of civilisation it becomes more and more clear that a man's field of intercourse and activity cannot be confined to his own household, or his own particular neighbourhood. He must go in and out of a great human throng, and he is summoned to loving labour in that throng. Whatever a man's circumstances and surroundings, God is calling him to take a certain share in the common life. We want improved machinery in dealing with poverty, better poor-laws, more comfortable and healthy houses—all that, and a hundred other things. But above all, it is the electric touch of human sympathy that is needed. There is no redeeming influence like that, and it was because Jesus exercised such influence that He was what He was.

A play has been on the stage in London, which has gained wide interest and approval. It represents an unknown young man taking up his abode in a boarding-house inhabited by a great variety of worldly people, and unostentatiously and kindly working a wonderful reform amongst them. He is shown as acting in a Christ-like spirit. The very fact that this theatrical performance is so popular points to a deeper sense in people's hearts of the beauty of divine forbearance and affectionate activity among their fellows.

All need to protest against the frivolities and the selfishness that prevail in too many directions to-day. The absorption in the search for luxury in living and in dress, and in money-getting by illicit means to cover the cost, must be condemned. The various forms of intemperance have to be fought down. Corruption at the gaming table, in the betting ring, in the recreation ground, as well as in the business Exchange, ought to be denounced. In all these things the nobler conscience of men and women is to be appealed to, as Christ himself would have appealed to it. It is for us to consecrate ourselves, and, looking around, to call upon others to consecrate themselves. The service of man is the service of God. If men love not the brothers and sisters whom they have seen, how can they love God whom they cannot see? But loving the one, they understand the love of the other. Then the Father and child become one in purpose, one in activity. That is the divine idea and the secret of all salvation.

The Society of Unitarian Christians

Established in the West of England.

By the Rev. CLEMENT E. PIKE.

II.

The removal of the Committee of the Western Unitarian Society to Bristol in 1804 was an important stage in its development. The population of the city was then between sixty and seventy thousand, a number slightly exceeded by that of Liverpool and Manchester, but by no other town in England, excepting, of course, the Metropolis. Here was ample scope for the dissemination of Liberal Christianity, and the number of members steadily increased, amounting to about 200 in 1811. In 1813, at Taunton, the first gleam of Unitarian light in Cornwall flashed up. "Dr. Carpenter took occasion to call the attention of the meeting to the infant societies associating for Unitarian worship in Falmouth and Flushing." From "the superior intellectual character of a large proportion of the Cornish people, he anticipated that all opposition would be ineffectual, and that the seeds of Scriptural truth would in a few years produce an abundant harvest."

In the following year, 1814, the "Devon and Cornwall Unitarian and Tract Society" was founded by Lant Carpenter, then of Exeter, and Israel Worsley, of Plymouth. Its doctrinal basis was the sole Deity of the Father without insisting on the simple humanity of Jesus Christ, and its subscription was half that of the older society. Shortly after its first meeting at Plymouth it could boast 180 members. When, nine years after its formation, the question of a union with the old society was discussed, it was decidedly rejected—"Because the extent of country, reaching from beyond Bristol to the Land's End in Cornwall, is too large for only one annual meeting. In the present year (1823), for instance, the Western meets at Bristol; of course, two-thirds at least of its members would have been deprived of a public meeting had they adhered to that society alone." We cannot now speak of the Land's End, but an Association, meeting once a year, which spreads from Plymouth to Cheltenham, means that two-thirds at least of its members are deprived of an annual meeting.

Our predecessors were wiser in their generation, and in 1818 another society for the West was organised. This was the "Somerset and Dorset Half-Yearly Meeting of Ministers and Friends."

Its first meeting was held at Yeovil, in September, where it was resolved, "That the want of intercourse and co-operation between the Unitarian ministers and congregations in the Western part of England . . . has long been a subject of regret." To remedy this evil a meeting, to be held half-yearly at the following places, was decided upon:—viz., at Yeovil, Dorchester, Bridport, Crewkerne, Ilminster, and Bridgwater.

Three Unitarian organisations were now busily at work in the West. In 1824 a fourth was added. This was the "Somersetshire, Gloucestershire, and Wiltshire Unitarian Missionary Society." On Wednesday, the 8th of September, 1824, a meeting was held at Trim-street Chapel, Bath, to establish a half-yearly association of ministers and members of Unitarian congregations in the counties named, for the purpose of raising a fund towards defraying the expenses of preaching Unitarianism in places where it is not at present known, and to assist in supporting and reviving congregations that are on the decline." This society did for the North what the "Somerset and Dorset Half-yearly Meeting" did for the South. The spring meetings of the two societies were usually held on the same day. The Western Unitarian Society continued to flourish. In 1811 it had a membership of 212, slightly exceeded in 1817. In 1831 the membership was 178, and in the list of members is the distinguished name of James Martineau, then of Dublin. At Gloucester, in 1835, about 25 new members were added, "being a greater accession than had ever been made at one annual meeting before."

Thus for many years these missionary societies did their work in the West, until absorbed in the union of 1845.

The four Congregations of Chowbent, Leigh, Astley, and Croft, issue a united Calendar, and a united meeting of these congregations was held at Leigh, Saturday, October 16th.

The Rev. Charles Hargrove, M.A., of Leeds, has been suffering from a serious accident, having had a fall and severely cut his face. He has been confined to his house and unable to fulfil engagements, but is recovering, and expects to resume duty soon.

The Kilburn Church has recently opened its new organ, towards which Mr. Andrew Carnegie contributed £150.

The Manchester District Association of Unitarian and Kindred Churches held meetings for "self-consecration and mutual encouragement" for the opening of the winter's work, on October 9th.

The Manchester College, Oxford, opened its session October 11th, with an address from the Rev. W. E. Addis, M.A., on "Theology in relation to Secular Knowledge and Literature."

The Manchester Sunday School Union had its annual meeting in October.

A proposed Domestic Missionary Conference is to be held in London in April, 1910.

The annual meetings, Northumberland and Durham Unitarian Christian Association were held at Newcastle-on-Tyne, October 17-18; and of the Provincial Assembly of London and the S.E. Counties, in London, October 20th. At the latter considerable discussion was provoked by the missionary minister intimating that he would refrain from missionary propaganda.

The British and Foreign Unitarian Association has held very encouraging meetings in Belfast and the North of Ireland, beginning with services on Sunday, October 24th.

Literature.

"Go Forward,—or Success for You." Anglo-American Book Company, 29, Ludgate Hill, London, S.W. 2s. 6d. net.

This is one of a series, a previous volume of which, "Rejoice Always," has received appreciative notice in these columns. The tone of these books is strongly optimistic, and the reading of this volume should be to any mind a strong antidote to the Determinism which has become popular with a certain section of people. The object is to illustrate the possibilities arising from inner reservoirs of power stirred by right relations with the source of all power—God. According to the wish it shall be done; more life, and immortality, are made real in the desire for them; success in any good comes by faith and not doubt and worry; make channels within for new power to flow and it comes, and thus "Go forward" towards the fulfilment of purpose; do not stand still; do not hesitate, and you will realise freedom from bondage and difficulty.

There is much that is similar to the teaching of the Christian Scientists when sickness and physical ailments are mentioned, and what is really meant by the author in the phrase "immortality in the flesh" is not sufficiently clear. The appeals in the book are mostly to reason and experience, and though there is much reference to Scripture, it is not quoted as an infallible authority. The effect of such a book upon the reader cannot be otherwise than stimulating and good.

"Evolution and Religious Progress," by F. E. Weiss, D.Sc., F.L.S., Professor of Botany in the University of Manchester. 1s. net. Philip Green, 5, Essex-street, Strand, London, W.C.

"The Transmission of the Text of the New Testament," by James Drummond, M.A., L.L.D., Hon. D. Litt., D.D. 1s. net.

"Tennyson's Idylls of the King," by Arthur W. Fox, M.A. 1s. net. Sunday School Association, Essex Hall, Essex-street, Strand, London, W.C.

The essay from Professor Weiss is the "Essex Hall Lecture" delivered on Whit-Tuesday last for the British and Foreign Unitarian Association. It is a clear and able statement of "the Bearings of the Darwinian Theory of Evolution on Moral and Religious Progress," and very appropriately commemorates the centenary of Darwin's birth. "There can never have been any real antagonism between the views set forth by Darwin and the belief held by the majority of Unitarians," says the author (p. 6). He shows that the doctrine of Evolution made the scientific study of religions possible, and that morality and religion have themselves evolved from the lower to the higher. Those who heard the lecture will do well to get it in this permanent form, and others who did not hear it will find in its published pages not only a valuable utterance upon the subject, but a helpful book for future reference.

The two books issued by the Sunday School Association—the one by Dr. Drummond, and the other by the Rev. A. W. Fox—are both certain to supply a need frequently experienced by Sunday School teachers and others. In Dr. Drummond's chapters there is compacted together a considerable amount of information showing how the New Testament has come down to us. The story of the critical labours of New Testament scholars is told; there is an account of various readings, and of manuscripts, versions, and other sources, and of changes in the Revised Version. Teachers and many others who are not teachers will find in this little volume the results of many generations of critical study on the part of a noble army of famous students in a form that is neither difficult nor technical, but easy to understand.

Mr. Fox's little work contains six chapters, preceded by a biographical sketch of Tennyson, and there is also a good portrait of the poet. In these six studies Mr. Fox brings out the stories of Arthur and his knights of the Round Table, and indicates the moral and religious lessons to be drawn therefrom. As a help to the study of Tennyson the book is certain to be most acceptable with many a senior class.

"The Sunday School Quarterly" for October is an excellent number. It contains a wealth of material such as deserves to make this periodical leap into a very wide circulation. To attempt to particularise the many good things to be found in it would take up space not at our disposal. But it is a rich feast not only for Sunday School workers, but for any who like the taste of good literary fare. (Price 3d., Sunday School Association, Essex Hall, London, W.C.).

The "Annual Report" of the "American Unitarian Association" for 1909, just received, is of all the more interest on account of the beautiful reproductions of photographs of some of our American Church buildings which illustrate its pages. Dr. Samuel Eliot's presidential address has the true missionary ring about it throughout, and holds up the Unitarian flag with pride. Reports of secretaries of departments and finance statements make up the other contents.

In the only sense in which Heaven and Hell are real, it is impossible for me to be in Heaven while one single soul abides in Hell.

—E. B. Lewis, M.A., B.D.

Unitarianism has been killed off scores of times since it began to be organised in 1825; but probably it never enjoyed in any one year a greater number of obituary notices than during the year just passed—for our critics notice certain signs of vitality which they had not suspected, and for which they were not prepared.

—Rev. L. G. Wilson, A.U.A. Report, 1909.

Home Circle.

THOUGHT AND CHARACTER.

Think truly, and thy thoughts
Shall the world's famine feed;
Speak truly and each word of thine
Shall be a fruitful seed;
Live truly, and thy life shall be
A great and noble creed. —Bonar.

Thought leads to action; thinking shapes conduct and character. Wrong thought leads to wrong actions, false thinking to bad character; and right thought or true thinking leads to right conduct and good character. It is of great importance then to think truly, to have correct opinions and true beliefs, for only thus can we know the true way of life and walk therein.

Let us not be deceived by this well-known and oft-quoted couplet:—

For modes of faith let graceless zealots fight,
He can't be wrong whose life is in the right.
—Pope.

Though it is very plausible, it is very misleading. The words as they stand leave the reader to suppose that there is but little connection between the manner of life and the mode of faith, that none but the "graceless zealots" will fight for a mode of faith, and that it is a graceless thing to battle for it. Why then should Jesus have suffered? Why his death on the Cross? And have the martyrs been merely graceless zealots?

We'll cheer our hearts as on we go,
With thoughts of those of old,
Who through their furnace trials came
Refined like precious gold.
Like Jesus they, too, stood for truth,
Though heretic with men;
Like him they triumphed, though they died,
And still they live again.
—M. J. Savage.

In the time of Queen Mary in England the Roman Catholics thought it was right to put Protestants to death, and so they put them to death; in the reign of Elizabeth the Protestants thought it right to put Roman Catholics to death, and they did it; and when people thought that it was right to burn Unitarians at the stake they burned them. They did it because they thought it. Thus thinking rushed into conduct and decided the characters of people who did such thinking and made persecutors and tyrants of them. Does it not matter what people think? If they think wrongly, and therefore act wrongly, how can their thoughts be changed unless some other people are willing to fight for the spread of better thoughts and for a nobler faith?

Fight for every hope that's human!
Fight to shatter every chain!
Fight till every man and woman
Owneth heart and soul and brain.
—M. J. Savage.

Two boys differ in opinion. One believes it is right to look after self first; the other, that it is right to look after others first. They are on their way to the school excursion, for which they have been so eagerly longing. As they go to join the school party they have to cross a railway. They notice that in the night, part of the railway bridge has broken, and they know that an express train will soon be due to pass over that bridge, and that if it get to the broken part the whole train many be thrown over into the depth below. One boy says: "I'm not going to be late for the school trip and be left out of it; I'm going on." The other walked along the railway track to meet the train, and when he heard it coming stood waving his handkerchief to make the engine driver stop his engine. He saved the train and the lives of the people that were in it, but missed the school excursion. Those boys had different beliefs which caused them to act differently, and made one a selfish character, the other a noble hero. Does it not matter what we believe? Is it not a fact that "as he thinketh in his heart, so is he?"

Sow truth, if thou the true would'st reap;
Who sows the false shall reap the vain;
Erect and sound thy conscience keep
From hollow words and deeds refrain.
—H. Bonar.

Yes, it does matter. Hugh Miller, the geologist, committed suicide because he had false thoughts about God and Religion. The poet Cowper went mad because of his religious beliefs, which were false. These men, and thousands of others, have been led astray by wrong opinions and false beliefs. People have thought of God with feelings of fear and terror. Religion has been like a heavy black cloud over people's minds — through false ideas, wrong thinking, erroneous beliefs. Does it not matter that this black cloud, this awful terror about God and the future are made impossible to men and women—and to our children? Oh, ye teachers, fathers, and mothers, woe unto you if ye are not missionaries of the Light and revealers of the Truth!

The truths ye urge are borne abroad
By every wind and tide;
The voice of nature and of God
Speaks out upon your side.
—Whittier.

And yet there are some who make light of missionary propaganda, and dub it sectarianism, and talk as if the higher spiritual life and character can be promoted amongst the people without propagating the ideas and thoughts, out of which alone such spiritual life and feeling can grow. Ought we not all to be missionaries at home, at school, at church, and everywhere? And are not Van Missions and other kinds imperative?

The National Unitarian Temperance Association.

TEMPERANCE NOTES.

By Mr. Richard Montford, Member of N.U.T.A. Committee.

The present position of the Temperance question is, in several ways, remarkable and unprecedented, and in the near future further developments must take place which will carry the movement nearer the desired goal. The Temperance movement, as we now understand it, is a very different thing from what it was even ten or twenty years ago. As a reform it had its birth about the time our late Queen Victoria came to the throne. Then it was essentially a working-man's effort. The curse of drink falls heaviest on the man with slender means. The wage-earners of seventy years ago were feeling the scourge of intemperance, and the wives and children of the poorer classes of the community were suffering terribly from the excessive drinking of liquors which were regarded as foods and essential to health and well-being. Some few scattered individuals, realising the mischief arising from taking alcoholic liquors, abstained from the habitual use of the same, and were regarded as cranks and eccentrics.

But with the birth of the Temperance movement as an organised reform, encouragement was given to others, and speedily the numbers increased and pledges of various kinds were taken, some to abstain for a limited period, and others to abstain from particular kinds of intoxicants. This effort found no favour with the then leaders of religious thought, and so the common people—the workers—carried on the work as best they could, but with ever-increasing success. Total abstinence became their general principle, and groups of men all over the country engaged in the work of propaganda. The work thus proceeded until the churches took it up, and the old-fashioned teetotal society gradually became absorbed in the new order of things. Meanwhile it had become an established fact that the working man was the better in every way for his abstinence. The men rescued from drinking ways became effective advocates, and their demand for the control of the traffic in the interests of humanity has for the last fifty years found increasing favour among their own class. But for the immense vested interests concerned this demand must have been granted.

With the growth of the popularity of the movement men of learning and position joined the cause, and from among their ranks rather than their humbler colleagues have come the men who have advocated all kinds of experiments to enable the traffic to continue, under various restrictions, unmindful of the fact that it is the liquor itself and not the method of its distribution that is the cause of the sorrow and suffering which true Temperance reformers seek to abolish. These new ideas caused constant concern among the veterans of the movement, and some of the findings of the Royal Commission on Licensing spread further alarm among these old reformers. But since then the passing of the last Licensing Act has brought the question into fuller publicity, and the present Budget proposals carry the matter still further.

The great gain is that the people now know infinitely more about this question than ever before. The greed of the Trade in imposing an extra charge of 12s. to meet a possible tax of 3d. on a barrel of beer (36 gallons) has been an education to thousands. The immense knowledge the people have received as a result of the controversies arising during the Debate in the Commons on the rejected Licensing Bill and of the Budget cannot but be fraught with untold good. Whether the Budget passes or not, whether this Government remains in power or not, this much is certain, the cause of Temperance has immeasurably advanced, and is still advancing, as the steadily-declining "Drink Bill" of the nation clearly proves.

The centenary of the New Gravel Pit (Unitarian) Chapel, Hackney, has been celebrated with much heartiness, October 17-18.

The Yorkshire Unitarian Club held its first annual dinner at Leeds, October 16th, Lord Airedale presiding.

Mr. E. W. Russell, younger son of Rev. E. T. Russell, B.A., has gained the B.Sc. degree at Glasgow University.

The annual conference, N.E. Lancashire and Westmoreland Unitarian Association, was held at Preston, October 16th.

Accounts of harvest services held at our churches are too numerous to record, but they are all of the cheeriest description.

A company of the Boys' Own Brigade is to be formed amongst Unitarians at Sheffield.

Annual meetings, Midland Sunday School Association, were held at Birmingham, October 2nd.

The Van Mission closed its season of open-air meetings in October, rainy weather having interfered much with attendances.

The Unitarian cause at Parkstone, Dorset, appears to be a very live movement.

Very encouraging is the report of the work at Stalybridge, under Rev. W. Short, B.A.

Postal Mission.

By Miss FLORENCE HILL,
Hon. Sec. Central Postal Mission and Unitarian Workers' Union.

Local Societies Affiliated, and Secretaries:

Eastern Union ...	(Postal Mission)	Miss S. S. Dowson, Geldstone, Beccles, Suffolk
Irish Unitarian Christian Soc.	(Postal Mission)	Rev. G. H. Vance, The Lodge, Leinster Rd. West, Dublin
Manchester ...	(Postal Mission)	Mrs. Noel Johnson, Rhuallan, Warwick Rd., Hale, Cheshire
Scottish ...	(Postal Mission)	Rev. E. T. Russell, 14, Abbotsford Avenue, Rutherglen, Glasgow
N. Midland ...	(Postal Mission)	Miss Beatrice Squirrell, Lynton, Stoneygate, Leicester
South Wales ...	(Postal Mission)	Mrs. Lewis, Tophill, Pontypridd
Swansea ...	(Postal Mission)	Mrs. Reid, The Knoll, Swansea
Western Union .	(Postal Mission)	Miss Barmby, Mount Pleasant Sidmouth
Yorkshire Union.	(Postal Mission)	Mrs. Oliver Lupton, Sunnymead, Shire Oak Rd., Headingley, Leeds

We are sorry to have to record that Miss Vallance, of Mansfield, who for many years has carried on Postal Mission work in connection with the Northumberland and Durham Unitarian Association, has been obliged to give up her mission. We had understood that there was a hope that a Postal Mission would be formed in Newcastle, but as yet this has not been achieved. We are glad, however, to be able to state that Mrs. Reid, of Swansea, has undertaken to correspond with all those who are still on the books. We should very much like to see some fresh missions formed, as so many influences of the present day are favourable to the comprehension and reception of Unitarian doctrines. Those of us who have experienced the peace and joy which comes with the acceptance of these great religious principles ought never to rest till we have made them known to others.

I mentioned that our correspondence ranges over a large area. For instance, within the last month we have received letters from Canada, Jamaica, Antigua, West Coast Africa, the Transvaal, India, New Zealand, Italy, Holland, to say nothing of the many letters that come from the United Kingdom, a very large proportion of which testify to the helpfulness of the literature sent. We get very many letters from India, more particularly from Brahmos. The following is a specimen:—

> "I was agreeably surprised at the receipt of your letter and the packet, and instantly devoured the contents. I should be extremely grateful to you if you continue to send me Unitarian literature. May I suggest one or two books such as Channing's "Discourses" and Dr. Martineau's "Endeavours After the Christian Life." . . . The numerical strength of the Brahmos is only 5,000. You can imagine how little a handful of missionaries from such a body can work among the teeming millions of India. There are places not very few in number where even the name of Brahmoism has not been heard. It is only due to the religious zeal and fervour and the uncompromising tenaciousness to truth of the early Brahmos that has won for the Brahmo Somaj such an influence upon educated India. . . . Some questions of social reform for which the Brahmos have been constant advocates and for which they have been strenuously fighting are being now publicly discussed. . . . The Hindus have cooled down much of their former hostility to the Brahmos, and they have come to join our Divine Service in increasing numbers. The Prayer Hall, Calcutta, is now filled almost to the utmost extent with Hindu sympathisers, when not long ago vacant seats were painfully conspicuous. It seems that never was the fervid enthusiasm of the Brahmo more called for than at present. Would it be acceptable to you if I should send my suggestions on some religious problems which might arise in my mind on a perusal of your books, and should ask your opinion if my statements were not according to truth? I am just now qualifying for the M.A. degree."

Those of us who, like myself, remember the saintly Chunder Sen, must feel great satisfaction at the receipt of a letter such as this, testifying to the growth of the Brahmo movement.

Our Ministers.

(Does not the following extract apply in England too?).

"Since our clergymen, in a commercial age, still stand for ideal things, since they make this great sacrifice for us, the least we can do as professing Christians is to see that they are relieved from want themselves, are fed and clothed and equipped with physical and intellectual resources to do their best. As their salary depends on our goodwill and our appreciation of the worth of their services, it would seem that the Protestant Christians of America have little gratitude and a pretty low idea of this worth, since they set its average reward at seven hundred dollars (£120) a year. We pay as much to the man who shingles our house as to the teacher who trains our children, or the pastor who labours for our souls. It makes you wonder sometimes that anybody should still think our souls worth saving. To the band of men who do think so, who are willing to pinch and suffer for their belief, should go our hearts and hands—and a little something more than at present in our hands."

—From Munsey's Magazine.

Mr. John Harrison, quoting a French proverb, says: "You can catch more flies with honey than with vinegar."

The Session of the Unitarian Home Missionary College, Manchester, was opened, Wednesday, October 6th, with an address by the Rev. J. E. Manning, M.A., on "Ulfilas, Arian Bishop of the Goths."

The Wandsworth Unitarian Church is taking charge of the new Unitarian movement at Wimbledon.

Notes and News.

CORRECTION: In first paragraph on "Lakeland" last issue, page 114, in the fifth line, it should read "about 20 miles square," instead of as it is, "about 20 square miles."

TO CHURCH TREASURERS:—A minister writes: "The paragraph in the October 'Unitarian Monthly,' under NOTES AND NEWS, relating to the negligence of Church Secretaries in the matter of postages, suggested to me that you might supplement in the next issue of the "Monthly" with a par. on the failure of many Church Treasurers to pay ministers, who have conducted special services, their out-of-pocket expenses. This is a common experience so far as I am concerned, and I have no doubt that other ministers could say the same. Truly, "Ministers are not millionaires": on the contrary, many of them don't get "a living wage."

The first annual report of "The Boys' Own Brigade" is good reading. In London there are five companies connected with the Unitarian body, and the report deals with these only. The aim is "To increase pure and upright living among boys," by means of physical drill, gymnastics, life-saving methods, musical instruction, religious services, etc. Any London friends, or others, in sympathy should write for a copy of the report to the Rev. John C. Ballantyne, 25, Wansey Street, Wallworth, London, S.E., who appeals for subscriptions in aid.

The Coalville Unitarians had a crowded congregation in their Unitarian Hall, Sunday evening, Oct. 17th, to hear Mr. Douse, of Nottingham, on "Naboth and Jezebel." A recitation was effectively given by Mrs. Chapman, and literature was distributed.

The Missionary Conference have arranged for a series of six monthly week-night lectures on Unitarianism during the winter at Douglas, I.O.M., by various ministers. The first was delivered on Thursday, October 21st, by the Rev. H. Bodell Smith, of Mottram, Manchester, his subject being: "Unitarian Christianity a blessing to mankind." There were 54 persons present, all adults except one child of 10 years. Most of those present were strangers to Unitarianism. The lecture was greatly appreciated, and at its close a very interesting hour was spent in answering questions. Mr. Henry Hough made an excellent chairman. The audience requested that a collection be taken towards expenses, and passed a hearty vote of thanks to the lecturer and chairman.

A Wesleyan minister in Douglas announced on printed posters that on Sunday, October 24th, he would preach on "Unitarianism Answered," his action being prompted by our lecture advertisement. This is good for Unitarianism. It sets people thinking, talking, inquiring.

In next issue there will appear an article specially written for this "Monthly," from the pen of the Rev. E. Rattenbury Hodges, entitled: "The Sect everywhere spoken against."

There is now a Unitarian Swimming League in London. It is evident that some Unitarians "are in the swim."

There has been a protest from the non-subscribing Presbyterians (Unitarians) of the North of Ireland against the action of the Queen's University, Belfast, in its proposal to establish a chair of scholastic philosophy in favour of the Roman Catholics.

New Unitarian Movements are active at Luton, Finchley, and Brentwood.

The Unitarian Congregation at Banbury has celebrated its bi-centenary during October.

A course of lectures for Sunday School teachers at Essex Hall, London, during October and November, has been arranged by the London Sunday School Society.

The King's Weigh House Chapel (Congregational) has been put under the charge of the Rev. R. J. Campbell, M.A., of the City Temple, and of another New Theology minister, the Rev. E. W. Lewis, M.A., B.D., of Clapham.

PULPIT CHANGES: Rev. E. Turland has received farwell presentation on concluding ministry at Newbury; Rev. V. D. Davis, B.A., late Editor "Inquirer," has been appointed minister at Bournemouth in succession to the Rev. C. C. Coe; farewell meetings and presentations to Rev. John Ellis on leaving Dewsbury for London (September 27th), and welcome to him at Stratford and Forest Gate, October 16th; the Rev. H. McLachlan, M.A., B.D., has been welcomed to the ministry, Chapel Lane Chapel, Bradford, Yorks., October 9th; Rev. G. L. Phelps, late of Evesham, has been installed as minister at Holywood, Co. Down, September 28th; Rev. A. Hurn received a farewell and presentation at Acton, London, September 28th; Rev. G. J. Slipper, ordained minister at Newry, Co. Down, October 5th; Rev. J. Islan Jones, B.A., has received presentations at Accrington, and a welcome at Halliwell Road, Bolton, October 9th; Rev. Dr. F. W. G. Foat, M.A., has resigned at Stoke Newington Green, London, and accepted appointment to Unitarian Church, Richmond, Surrey; Rev. J. Tyssul Davis, B.A., returned from Ceylon to take up work in England; Rev. R. J. Jones, M.A., resigned, Aberdare, after 46 years' ministry; Mr. E. Parkes, of Biddulph, has been appointed to take charge of the new cause at Burslem; Rev. S. Thompson, resigned, Rivington; Rev. H. Dawtrey, B.A., appointed to Bootle Unitarian Free Church, and welcomed October 14th.

DEATHS: Mary, daughter of Rev. W. Whitaker, Hull, September 18th, born September 12th; Mr. E. Kell Blyth, of Hampstead, September 28th, 78; Miss Marian Coe, eldest daughter, Rev. C. C. Coe, at Blackpool, September 22nd, suddenly; Mr. G. G. Pearson, Kensington, London, September 26th, 72; Mr. Charles Thomas, J.P., Bristol, September 30th, 88.

There has been a correspondence in the Norwich Press on the exclusion of Unitarians from the local "Free" Church Council. But why should the Unitarians wish for or expect inclusion?

The Oxford Summer School of Theology, organised mainly at the instigation of the Manchester College and the Hibbert Trust, has been attended by nearly a hundred persons.

The Autumn Conference of the Bolton District Sunday School Union was held at Bank Street School, Saturday, September 25th, when a lecture illustrating kindergarten teaching was given.

NORTH AND EAST LANCASHIRE UNITARIAN MISSION *(Founded 1859).*

THE

JUBILEE MEETING

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Preacher: Rev. J. C. STREET.

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Chairman: THOMAS HARWOOD, Esq.

Speakers: The Rev. Principal Alexander Gordon, M.A., John Harrison, Esq., Rev. H. Enfield Dowson, B.A., Rev. C.C. Coe, Rev. Jeffery Worthington, J. J. Bradshaw, Esq, Rev. E. D. Priestley Evans.

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UNITARIAN ORGANISATIONS, Etc.

The British & Foreign Unitarian Association.

Headquarters and Bookroom:
Essex Hall, Essex Street, Strand, London, W.C.
Annual Business Meetings: Whit-week.
Secretary: Rev. W. Copeland Bowie.

Founded 1825. It is the chief missionary organisation of the Unitarian Churches of Great Britain and Ireland. It originated as a representative Association, and at the present time it is supported by annual contributions from 244 churches, from some District Associations, and from individual subscribers, delegates from churches being invited to its annual business meeting and voting. It supports missionary work at home and abroad by grants in aid of stipends to ministers and missionaries, by co-operation with District Associations, by grants to assist churches, by the publication of books and tracts illustrative of Unitarian Christianity, and by grants of tracts freely made to individual inquirers, congregations, missionary societies, and postal missions; and its work includes the safeguarding of the civil and religious rights of Unitarians.—Catalogue of publications sent to applicants. Correspondence: Address to Secretary. Contributions to Treasurer: Mr. H. Chatfield Clarke.

The National Triennial Conference of Unitarian and Kindred Congregations.

Secretary: Rev. J. Harwood, B.A., 105, Palace Road, Tulse Hill Park, London, S.W.

Originated by the British and Foreign Unitarian Association 1881, for religious fellowship and conference. First Conference at Liverpool 1882, followed by others at Birmingham 1885, Leeds 1888, London 1891, Manchester 1894, Sheffield 1897, Leicester 1900, Liverpool 1903, Oxford 1906, Bolton 1909,—always held in April.

The Ministers' Sustentation Fund, the Ministers' Pension and Insurance Fund, the Guilds' Union, the Social Service Union, originated from discussions of the Conference. The Conference is a representative body. It is supported financially by 145 churches, 8 District Societies, and some individual subscribers; but all Unitarian Churches are on its roll and can send delegates to its meetings, and they, along with the ministers, decide by vote its matters of business.

Central Postal Mission and Unitarian Workers' Union.

Hon Secretary: Miss Florence Hill, 36, Heath Street, Hampstead, London, N.W.

Spreads information about Unitarianism by correspondence and distribution of literature through the post, and by various other means; promotes Postal Missions and affiliates them together, and assists other missionary work. There are thirteen district postal missions affiliated, and several Unitarian reading circles. List of names and addresses of secretaries can be had from Miss Hill.

The British League of Unitarian Women.

Established 1908. Secretaries: Miss Helen Brooke Herford, 1a, Christchurch Road, Hampstead, London, N.W., and Miss Violet Preston, 9, Ladbroke Gardens, London, W. Objects: To assist churches, and the denomination generally, in promotion of religious life and missionary activity, to bring Unitarian women into closer co-operation and fellowship, and to form local branches.

The Sunday School Association.

Essex Hall, Essex Street, Strand, London, W.C.
Hon. Secretary: Mr. Ion Pritchard.

Founded 1833. Promotes Sunday School education generally, and publishes religious books for Sunday Schools and young people. District Sunday School Associations of Unitarian Sunday Schools, and most Unitarian Sunday Schools are affiliated to it, and can be represented at its annual business meetings in Whit-week. Bookroom and office hours, 9 till 6; Saturdays, 9 till 2. Catalogue of publications and list of reward and gift books sent post free on application to Mr. B. C. Hare, Essex Hall.

The Guilds' Union.

Inaugurated 1901. Promotes Guilds and Religious Societies for Young People of Unitarian Congregations and Sunday Schools. Secretary: Rev. C. M. Wright, M.A., Heather Brae, Atkinson Road, Ashton-on-Mersey, Sale, Manchester.

The National Unitarian Temperance Association.

Established 1893. Promotes the Temperance Movement in connection with Unitarian Churches and Sunday Schools, and the formation of Bands of Hope and Temperance Societies amongst them, and seeks to affiliate them. Hon. Secretaries: J. Bredall, F.R.G.S., 3, Birdhurst Road, South Croydon, and A. W. Harris, 53, Lowden Road, Herne Hill, London, S.E. Organising Secretary: W. R. Marshall, 31, Birkhall Road, Catford, London, S.E.

The Social Service Union.

Founded by the National Conference, 1906. Secretaries: Miss Catherine Gittins, 6, Salisbury Rd., Leicester, and Rev. R. P. Farley, B.A., 11, Algernon Road, Kilburn, London, N.W. It seeks to arouse interest of Unitarian and Kindred Churches in the study of pressing social problems, and promotes practical efforts towards their solution.

UNITARIAN PERIODICALS: The Inquirer, 1d. weekly, 3, Essex Street, Strand, London, W.C.; The Christian Life and Unitarian Herald, 1d. weekly, 5, Fetter Lane, London, E.C.; The Unitarian Monthly 1d., Parsonage, Hyde-road, Mottram, Manchester; Young Days, 1d. monthly—a magazine for children,—Sunday School Association; The Essex Hall Year Book, British and Foreign Unitarian Association, Essex Hall, 1s.

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— OR —

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To EDITOR—The Parsonage, Hyde Road, Mottram, Manchester